

overcome) our enemies in battle:
overthrow our im-
pious, malevolent (foes), and may we,
BHARADwijaS,
praising thee, assuredly possess
habitations, with
(abundant) food.

StfKTA III. (XXVI.)

The deity, *JRitki*, and metre as before.

1. Hear us, INDRA, when, 6ffFering
libations, we call
upon thee for obtaining abundant food:
grant us de-
cided protection when on a future day
men are
assembling for battle.
2. The son of Vljwif, (BHARADW!JA),
offering
(sacrificial) viands, invokes thee for (the
sake of)
acquiring obtainable and abundant food:
(he invokes)
thee, INDRA, the preserver of the good,
the defender
(from the wicked), when enemies (assail
him): he
depends upon thee when, lifting up his fist,
he is fight-
ing for (his) cattle.
3. Thou hast animated the sage with
(the hope of)
obtaining food: thou hast cut to pieces
SUSHNA for
KUTSA, the donor of the oblation: thou hast
struck off
thehead (of SAMEARA), imagining himself
invulnerable,¹
intending to give pleasure to ATITHIGVAN.
4. Thou hast brought to VRISFABIIA a
great war-
chariot ; thou hast protected him warring
f ; -v ton days:
thou hast slain TUGRA along with Vmsu:²
thou hast
exalted TUJI glorifying thee.

5. The text has o^Ty *amarmanoh* ^ which the commentator
ex-
plains *marmahinam*, *fltrndntun manyamanasya*, of him
thinking
himself devoid of any fatally vulnerable part: he
applies italio
to *Sambara*.

6. *Veiasave sachd*: *Vetasu* is in other places the
name of an
Awra, and it may be so here, the fifth case heing
used for the

